he does not annul himself by knowledge. Our thought on these premisses has to take refuge in the conception of an ineffable suprarational mystery which is to the intellect insoluble. But, faced with this ambiguity, this admission of an insoluble mystery at the commencement of things and at the end of the process of thought, we begin to suspect that there is a link missing. Ishwara is not himself a phenomenon of Maya, he is real; he must then be the manifestation of a truth of the Transcendence,, or he must be the Transcendent itself dealing with a cosmos manifested in his own being. If the world is at all real, it also must be the manifestation of a truth of the Transcendence; for only that can have any reality. If the individual has the power of self-discovery and entrance into the transcendent eternity and his liberation has so great an im-portance, it must be because he too is a reality of the Transcendence; he has to discover himself individ-ually, because his individuality also has some truth of itself in the Transcendence which is veiled from it and which it has to recover. **It** is an ignorance of self and world that has to be overcome and not an illusion, a figment of individuality and world-

existence.

It becomes evident that as the Transcendence is suprarational and seizable only by an intuitive experience and realisation, so also the mystery of the universe is suprarational. It has to be so since it is a phenomenon of the transcendent Reality, and it would not, if it were otherwise, be insoluble by